261
N° 147

THE MISTERY OF BAPTISM AND THE LORD'S SUPPER;

AND

The SPIRIT of JESUS, the GUIDE unto both, and onely and Infallible RULE Leading both *into* them, and all other Ordinances and Ornaments of God, and a Saints Life.

Which may serve as an ANSWER unto *RANDAL ROPER*'s ANSWER unto a Paper written by me in the sence of the Mistery of God, Directed to all BAPTISTS every where, *&c.*

Given forth in God's tender Love unto all that desire to know more of his Spirit, Power and Glory of his heavenly Life revealed in them : By one that travaileth in his Spirit, that all the Mourners for the Beloved may be satisfied, and rejoyce in their enjoying him for ever : Who is a tender Friend of all pure breathers after God. Called,

JOHN PERROT.

London, Printed for *Robert Wilson.* 1662.

THE MYSTERY OF BAPTISM AND LORD'S SUPPER

262

THE EPISTLE TO THE READER.

FRIEND,

SInce the *Lord God Almighty of his own* free Grace, Love, *and* Mercy, *from my childhood, begat in me a* true, pure, *and* living desire *after* himself, *and that according to the same inclination lead me in a continual earnest* seeking mind, *(of more of the Knowledge and Enjoyment of his Life,) through* divers dispensations; *in all making me to profit more than most of my fellows, until after many things and passages, that happened in the course of my Life, too tedious to be inserted here; At last I went down into the* Water, *and that verily of an* upright *and* pure heart, *to God-wards; and since the forementioned having been lead more into the Spirit and Power of God.*

First, through the receiving of the Testimony *of the* Everlasting Gospel *of Jesus.*

Secondly, through a resigned Mind *into the Spirit of* Life *and* Power, *which hath led into* Obedience *unto the* Everlasting Ordinances *in the Kingdom of Life and Glory. And,*

Thirdly, through many Conflicts, Tryals, *and* Temptations *of the Enemy*; Extream Sufferings *and* Oppressions, *bearing the* Cross *in the Kingdom of the* Tribulations *of Jesus*; *I have learned of the Lamb of God that taketh away the sins of the World, better things than* revenge, enmity, wrath, upbraidings, *or rendring* reviling *for* revilings; *and therefore as* contented *with my* portion *from the* hands *of* Professors *evil calling me, as from the* spirits *of* profane, *that have made my Travels in the Gospel the subject of a* Stage-play, *do* quietly *sit down under the* reviling phrases *of* Randal Roper, *mentioned* (*in his said Book of Answer, called* Truth Vindicated) *in the Title page, Epistle to the Reader, and pages* 2, 8, 9, 10. *Yet signifying to all honest* sober People *who may read this, that as for* high flown fancies, *I am not a walker in them, nor a lover of them; but am a soul* of care, *that the* fear *of the* living God *may* rest *and* abide *unto the end* in my heart; *and am so far out of all* fancies, *as that I must confesse I cannot prepare* a substance *of my self to* feed upon; *but whatever my soul* lives by, *is what is ordained of the* living God; *and do not assume unto my self* a power *of consecrating* any thing, *or changing* anything *out of its own* simple nature *into another* substance, nature, *or* being; *but must confess that all* good Works *are wrought* by God, *and the power of his holy* heavenly Life IN MAN, *and so rob not* him *of* his Glory *through an* Imagination *or a* Fancy.

Moreover I own *and* confesse, *that what I* am, *I* am *not of* my self, *and my standing in what* I am *brought unto is neither* of my self, *but of the* Almighty power of *God, and I never desire to be* any thing *but in* his Spirit *the* Eternal Sustance *which was* Life, *before* Death *through disobedience*

264

disobedience and transgression came and happened unto man, and also is the end of all things which man deemes to be the Oracles, which are but the Shadows and Figures of the one everlasting Oracle, which where it's come in the Life and Power, must of necessity end the Shadow; yea, were it the most glorious Type that ever was held forth; the best of which was but the shew or appearance as of a face in a glass, but was not the face it self, though the face stood nigh the Shadow or Figure thereof: I therefore seek that all may come to kiss the Face it self, even the dissolving and melting Lips of the Face of the pure Beloved; that there may be no more a Shadow seen in his Temple and Sanctuary but his presence the everlasting Glory and Light thereof, Rev. 21. 23. which will ravish all in the enjoyment thereof, and give them the fullness of a cause of joyful singing the Halelujahs of the most high God even for ever and ever.

But in how much it remains that many tender and traveling soules there are, which are not yet come into this injoyment, nor indeed do rightly know the path that leadeth and conducteth from the outer Court into the King's Palace, at whose door the Fountain stands open to Baptize all the enterers thereinto, that as a pure sanctified People they may sit down at the Table of the Lord's preparing, and eat of his Supper, and be satisfyed with the Eternal Bread and Wine, which he that eateth and drinketh thereof hath Life Eternal, and shall not dye, John 6. 50, 51, 52, 53. To the end that all may have an entrance thereinto, I shall proceed in the true instruction of the holy One.

First, To speak of the Mistery of the Baptism of Christ Jesus.

Secondly, Of his Supper.

First,

First, What they are as apprehended by the fleshly eye and understanding.

Secondly, What they are to the spiritual mind in the most everlasting and substantial part, *that every Soul may see and discern the difference betwen the* Flesh *and the* Spirit, *both in the judgements of the* Heavenly, Spiritual, *and* Carnal Minds; *as also the difference between the* external Works *of the hands of Men, and the* invisible *and* internal operation *of the Spirit of God's power upon the Soul of man; and how* insufficient *the* visible *is for the* Body, *and much less for the* Soul; *and how* alsufficient *the* invisible *is for the* compleating *of the* Soul *in the* Righteousness of God, *that it may* possess *the* Everlasting Peace *of the* living God; *by which all may know in the* Spirit's day *of working Life* in Man, *the the needlesness of the* fleshly parts assistance *in working* Life for Man, *and so in the true knowledge choose the better and refuse the worse.*

And summarily *shall give* account *unto all how* insufficient Man (*in transgression*) *is to* understand *the* Everlasting Precepts, Commandments, *and* Ordinances *of* God *and* Christ, *and the* holy Scriptures, *which by the* Everlasting Spirit *of* Life *and* Truth *were* dispenced *unto Man; that if haply* any *through taking* notice *thereof by the* Spirit *& its* breathings *into* bodys *of* death, *may be made to* arise *out of the* grave *thereof unto a* glorious Life *in God, to their perpetual* satisfaction *and* joy *which shall* never determine.

And my desires are, that imprejudiced *mindes may* read *this, that where the Spirit of* Life *hath not so ardently inflamed as to carry on the* Soul *unto the possession of the* Substance; *Yet the honest rational part may* acquiess *and* sit

still

still *under it, untill the power* ariseth in the heart *to* lead *the* Soul *into the* Life of it. *Wherein I shall see the birth of some of the* travel *of my* Soul, *which* panteth *and* breatheth, *that* all souls *as* new born babes *of* one Mother, *begotten of* one Father *in the Spirit of Life and Power, may alwayes* suck *at* one Breast, drink *of* one Cup, *and* eat *of* one Bread *in the* pleasantness *and* sweetness of Life everlasting. *However God knowing* my Heart, *and beholding* my Intention, *is so* full *and* satisfactory *an Answer of my simple heart, that in my service I find an acceptation; and therefore commit the issue to him alone, who by his alone work can perfect his Righteousness, and consequently his Praise in the Souls of all as pleaseth himself; and therefore in the Spirit of pure supplication and prayer, I rest, saying,* Thy Will, O God, be done in Earth, as it is in Heaven; Glorify thy self in all desirers after thee, and yet also further in thy Vessel which is called,

JOHN PERROT.

The after mentioned are the Words of that brief Writing which I sent from *Rome*, which *Randal Roper* wrote his long Answer unto; the which I thought good to insert in this my second Writing, that the Spiritual Readers may see what a groundless occasion was taken by him to make such a Replication unto it as he did.

Though indeed had I not two inducing and pressing Causes fallen on my Spirit to write, should not at all put pen to paper about such a subject as in the least might bear a shew or appearance of a Dispute between us in these days and times, wherein we are joyntly made as Birds to the Fowlers snares. But seeing, first the Spiritual Mystery and Oraculous everlasting Truth, and secondly many simple, upright, yet unsatisfied Souls are found concerned in the matter. I therefore in God's Spirit of heavenly love have taken occasion to offer this compendious Treatise to all upright-hearted peoples view, of whom I am an affecter in sincerity; *J. P.*

To

To all Baptists every where, or to any other who are yet under the Shaddows, and Watry Element, and are not come to Christ the Substance.

GOd dwelleth in Deeps bottomless, beneath your element of Water, whence he is utterly departed; for it was too shallow for him: and his incomprehensible Majesty liveth and reigneth on high, far above your airy and cloudy heavens, which comprenended not but darkened his brightness; therefore he hath given them for a day of fire, and your old earth for consumption in their flames: you eat Bread and drink Wine as the Israelites *did Manna and Water, and yet in unbelief died in the Wilderness; you rest in shadows like the unbelieving* Jews, *though you know that in them you are but in the touching, tasting, and handling, of the things which perish with the using. We are in the true Water and Blood which washeth the Soul and Baptiseth, Dippeth, and Plungeth the Conscience, and cleanseth it from sin, which leads into the Heavens where God dwelleth; and we eat and drink the true and real Body and Blood of the Lamb; and hereby we know it, because it nourisheth us, and gives us blessed growth in the Life and Innocency of the Lamb, which was with God before shaddows were; and henceforth we in it have passed and left them all as Images of Gold and Silver cast to the Moles and to the Bats for evermore.*

For know ye, where God is present, there needs not a representation of him, by any thing; and where the Eternal Fountain of all Virtue is set open, there needs not the digging of another Well for Waters: Turn therefore to the Light within in the Conscience, which is able to Baptise and Wash your Souls from all sin, and make Rivers of living Water flow out of your Bellyes: which Light is the alone Salvation of God; he which loveth it and obeyeth it shall know it.

John Perrot.

From *Rome* Prison of Mad-men,
the 2d. of the 8th. Month, 1660.

THE

268

THE MISTERY OF BAPTISM AND THE LORD'S SUPPER, &c.

FOrasmuch as there are *many People* that are *various* in their *Opinions*, and *different* in their *Judgements* concerning the *two particulars* of **Baptism**, and the **Lord's Supper**; some not *discerning* any further than that the *Natural Creatures* of *Water*, *Bread*, and *Wine*, are the *Means* or *Conduit-pipes* through which the Spirit of *Life* is *conveyed* unto *them*, and therefore are *glued* unto it as a thing never to be *departed from*.

Others, as persons halting between *two Opinions*, are sometimes in question whether the *visible Ordinances*, stand not in *force* in this day of the breaking open of the brightness of the glory of the face of Truth, as *Leaders* into the more *invisible substance*, which *everlastingly* swallows *up*, and *drowns* all the *visible shadows* in its bottomless Deeps for ever; and sometimes think that it should surely be otherwise, as that onely *the Life* should be unto all Souls *Life*, and that in the *appearance* of it, the *Types* and *Shadows* thereof should be *totally abolished*, as *that* which gave not *Life* in any state, but on which the *dead* and *carnal part* hath long fed, and as being *dark* in the *night* of *Death*, have fixed upon the *Figure* which maketh not the *professers pure* nor *perfect* thereby.

And others there are, who being *born* unto the *day* of *God's Power*, in the *heavenly Substance* of his *Life*, through the *Baptism* of *Jesus*, which is of the **Water** of the *everlasting Fountain* of

God, and of the Fire of *his Furnace*, and of the *holy Ghost*, which is the *cleansing* and *sanctifying Virtue* that *purifieth* the Soul from the Pollutions of Death, and thereby makes it *capable* of coming to *God's Table* to eat *freely* and *satisfactorily* of the *Supper of the Lord*, and so *fixeth* and *firmeth* upon the *Substance* only, and cannot turn unto a *Figure*, least by so doing he should dishonour *Him*, who hath lead into *himself*, where there are no more *Figures*, *Types* nor *Shadows* of himself, who is the *end* of them all, even *unto all* that are in *his Spirit*, in *himself*, and in *his Son Jesus* the true Light of the World, which is the *truest*, *soundest*, *purest* and *most living State*.

Now the first of these *three*, is the *carnal* and *natural Man*, which never came to the *Birth* of the *Spirit of Power* and *Life*; though divers have come to the state of emptying from *vessel* to *vessel*, and to an absolute *Reformation* of the *creature Man*; who being come no *farther* then the *Flesh*, can read none *other* then the *Letter*, which killeth, not understanding the *Power* of the *Spirit* which only and alone maketh *alive*; and therefore understands not *the deeps* of the *things of God*, according to the Apostles Testimony, *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned*, 1 Cor. 2. 14. and for this Cause, many thousands there are that this day have no more an understanding of the Voice of Christ, in the Words which he spake unto his Desciples; *Go ye therefore and* teach *all Nations*, Baptizing them *in the* Name *of the* Father, *and of the* Son, *and of the* Holy Ghost; teaching *them to observe* all things, *whatsoever I have commanded you; and lo I am with you alway even unto the* end of the World, Mat. 28. 19, 20. Nor understand they the saying of him, speaking also to his Disciples, in this wise; Take, eat, this is my Body, &c. *and* drink ye all of it, for this is my Blood of the new Testament, *which is shed for many for the remission of Sins*, Mat. 26. 26, 27. than the *Israelites* had of the *Statutes*, *Testimonies* and Ordinances which were given to *Moses* by the Lord God. *And thou shalt* anoint *them as thou didst anoint their* Fathers, *that they may minister unto me in the* Priests Office; *for their* anointing *shall surely be an* Everlasting Priesthood *throughout their Generations.*

rations, Exod. 40. 15. *And this shall be an* Everlasting Statute *unto you, to make an* Atonement *for the Children of* Israel, *for all their Sins,* (Levit. 16. 34.) For ever *throughout their Generations,* Levit. 17. 7.

And because the *multitudes of men,* and numbers of *many Peoples* do still stand with their eye *outward,* not having an *inspection* into the *Face,* or *more glorious part* of the *Commandments* and *Ordinances* of God, which are Everlasting, and to be held for ever and ever throughout all Generations; but are *fixed* upon the *backer parts* thereof, even that which the *carnal part* can *see, touch, handle, feel,* and *taste,* do therefore exceedingly *err* in their *Judgments,* as to *that* which is really God's mind, shall *abide* to the end *of time* and *generations* among his *pure holy* and *glorious spiritual minded People;* who hold neither the *Law of Moses,* nor the *Ordinances of Jesus* in a mixture, *viz.* part in a *carnal,* and part in a *spiritual mind* and *practise;* but the Everlasting Law and Ordinances given unto *Moses,* and by the *Lord Jesus* in and by the Spirit of *Jesus,* through and by which they were *dispensed* unto *Moses* and the *Disciples,* altogether as *Oracles* of a *misterious Life* and *Power,* which the *fleshly part* of the *Israelites,* nay nor the *minority* or *weakness* of the *Disciples* throughly understood; as I could prove by the Letter of the Scriptures, where the Spirit is given and received to understand them as they were *dispenced* both by the *Prophets* and *Apostles.* Witness *Isaiah,* who cryed against *those things,* which the *Jews* might say God commanded as Everlasting Ordinances, saying, *Your* new Moons *and your* appointed Fasts, *my Soul hateth, they are a trouble unto me, I am weary to bear them,* Isa. 1. 14. &c. And *Paul's* saying, *Having therefore Brethren boldness to enter into the holyest by the* Blood of Jesus, *by a new and living way which he hath consecrated for us through the vail, that is to say, his Flesh,* Heb. 10. 19, 20. *Wherefore henceforth, know we no man after the Flesh, yea, though we have known Christ after the Flesh, yet, now henceforth know we him so no more.* 2 Cor. 5. 16. Yet notwithstanding he said, *when I was a Child I spake as a Child, I understood as a Child, and I thought as a Child; but when I became a man, I put away childish things,* 1 Cor. 13. 11. And now to the end that the *childish things* may be put

 away

away by all that are yet in the *Childishness*, or but in the *shadows* and *types* of the *Mistery* and *Power* of the **Substance**, and yet do think that they are in the more *aged growth* and *weighty experience*, which ariseth from the weakness of the understanding of their Minority, in the breakings forth of the Everlasting Day of Glory.

I come to shew forth and speak something of **Baptism** and the **Lord's Supper**.

1. What they *are*, as apprehended by the *fleshly Eye* and *childish Understanding*; that is to say, The Commandment of Christ in *Mat.* last, 19, 20. By *such* is apprehended as an *absolute Commandement*, and *everlasting Precept* to endure *for ever*, to the end of all *Generations*, to *dip* and *plunge* External *Bodies* of Flesh, into the *External Element of Water*, expressing the *Words* in that *Work*, or *Administration*, viz. *In the name of the Father, and of the Son and of the holy Ghost*; and so do deem *that*, to be *the Baptism* of the *Lord Jesus Christ*; and thence do make that *Opinion* or *Conception* of the backer part of the *Everlasting Ordinance* of *Jesus*, the ground of their *seperating* from *others*, though professing the *same God*, the *same Jesus*, and *Virtue* of the *Blood of Jesus*, which sanctifieth the *Souls* of the true Comers thereunto, and *presents them pure* in the sight of their Maker. And for *this Opinion* of the *backer Part* of the *Ordinance* (of which John Baptist was the first *Administrator*) they take up *divers Scriptures*, which the natural Man can use in the self same manner as he stands in the carnal and fleshly Nature, an Enemy unto God, and Stranger to the Mistery of the Baptism of Jesus, the true, living, and spiritual Son of God: The Scriptures used by them to the said end, are, *viz. Acts* 2. 38. *Acts* 10. 47. *Acts* 22. 16. *Acts* 18. 8. In all which, as well as the former mentioned in *Mat. last*, 19, 20. there is not so much as one Word that saith, *Go and Baptize in the external Element of Water*; nay, *nor any where else* in the whole Book of the Scriptures; but from the *Disciples Practices*, do infer that the said *Baptism* spoken *by Christ*, *Mat.* 28. is meant *the Baptism* with the external *Element* of *Water*, which is but their *private Suppositions* and imagined *Conclusion*: As on the other hand, the *Episcopalists* and *Papists*, do conclude that *Children* were *Baptized*,

mixed, because certain were *Baptized*, they and *their houshold*, *Acts* 16, 15, 33. Which is not in any wise a *Testimony* that the thing *was really so*; and therefore not a *righteous Reason* why such *an Opinion* should be concluded from such a *Supposition* and *Imagination*; viz. that the *External* is the *real Baptism* of Christ. and that also for the following, plain, palpaple, spiritual and undenial *Reasons*.

1. Because *John Baptist* propheſying of *Christ*, and speaking of his Office in the Baptism committed unto him (who was near the end of all the Shadows and Types of the eternal Substance) said, *I indeed* **Baptize you with Water** *unto Repentance, but* **he** *that cometh after me is mighter than* I, &c. *He shall* **Baptize you with the holy Ghost and with Fire**, *Mat.* 3. 11. Forasmuch as he absolutely *concludes*, that *that Baptism*, viz. of the **holy Ghost** and **with Fire**, is the *Baptism* of *Christ*; I *conclude* in the Spirit of Christ, that the *external Dipping* and *Plunging* in the *Element of Water*, is not the *face* of the **everlasting Ordinance of the Baptism of Christ**; but at *best*, the *backer Part* as it was an *Administration of John*; and that for *a time* of continuance, according to his propheſie, *I shall* **decrease**, *but he shall* **increase**, &c. and therefore not to have an *everlasting endurance*, but was to give place to *that* which was *before it*, which at its coming was to *end it*.

2. Because *Christ* was, and is an **Everlasting Minister** of *spiritual things*, he being the **everlasting Love** of the *Father*, whose *Spirit* is *Life* to all that are partakers of it, who in *his appearance* of the *Spirit*, could not do less than *end* the *Shadows* and *Types*, inasmuch as none of them *did*, or *do* make the *comers unto them*, or practicers of them, *perfect* in the sight of God; which the *Administration* of **his Baptism** of **Fire** and the **holy Ghost** can do, which not a *Rational Man* in a Nation professing Christ, can *honestly deny*, if he will but soberly confess that no Work is *too hard* to be *wrought*, *compleated*, and *perfected* by the *Spirit* and *Eternal Power*, that *made* and *compleated all things* in the Beginning.

3. Because the *External Water* cannot be the **Substance** it *self*, but at best *a Figure*, typifying forth something of *a Substance*, which once must be revealed, as were all the *other Types*

in

in *Moſes* his day, which were *commanded* according to the *Letter* to be held, and kept as everlaſting Statutes, the glory of the *face* of which *they knew not*, nor *ſaw* in their Day; as is moſt propable, you *ſee not* the *face of the other* in your day, being in and under the *Type* and *Figure* which is the *vaile* of the *Subſtance*, as that of *Moſes* in like manner was.

4. Becauſe the Apoſtle ſpeaketh expreſly, *There is* one Body, *and* one Spirit, *even as ye are called in* one hope *of your calling*, one Lord, one Faith, one Baptiſm, *Epheſ.* 4. 4, 5. Where he concluding but *one God*, and *one Faith*, anexing to it but one Baptiſm according to the pure Faith in that *one God*; and *John* aforeſaid expreſſing his *own Baptiſm* diſtinct from the *Baptiſm* of Chriſt, and telling plainly what the *one* and the other *is*; for any to conclude, *that Baptiſm* to be *his Baptiſm*, which was but *the Type* or *Forerunner* of *him* and *his Baptiſm*, is but to turn the order of the Work quite upſide down, and make him a Miniſter of the Weaker, which he was never a miniſter of; but according to the Scriptures, is known to be *a real Miniſter* of the *one Baptiſm* of the *holy Ghoſt*, witneſſed by John, *John* 4. 2.

5. Becauſe of the *Spirit's* manifeſting *it's ſelf* by *degrees* unto *all Perſons* receiving it, that is to ſay, Alwayes manifeſting its ſelf *more* and *more* in *Glory* in the Souls of Men, according as the Lord *prepares the heart* by a *full* and *thorow Baptizing of the Soul* in the *Fire* of *his Spirit*, *cleanſing it from tranſgreſſion*, thereby making it capable to receive *the Glory*, or more clear *Manifeſtation* of the Glory of his *miſterious Power* and *Life* opened unto them. So that whereas certain will argue thus, which indeed is the chiefeſt of all their Arguments, to hold forth their going down into the outward Element. viz. *Seeing the Scriptures hold forth that divers received the holy Ghoſt before they were Baptized with Water, and afterwards were Baptized with the ſaid Element of Water: Hence it is, that it ſhould remain an Ordinance in force even unto us this day, and all ſucceeding Generations. To which I anſwer.*

I. It is not thereby *proved* (but only *imagined*) that the *Intent* of *Chriſt was*, that they ſhould *to the ends of all Worlds* Baptize in the External element of *Water*, nay nor to the

end

end of *that World* in which they *then were*; since which there have been *divers Worlds*, which is to say, *divers Ages* or *Generations*, which have quite passed away; which *simple thing* might end the *Discourse* and *Contest* about *Baptism* now *in this World* or *Age*, were it first an outward thing.

II. I affirm, that Persons may receive *the Gift of the holy Ghost*, and find its *Burning Baptizing Work* in themselves *several Years*, and not so throughly *baptized by it* as to see the *end* of the *Transgression*, which brings to see *the end* of the *Elements* which are *insufficient* to take away *the Sin* and *Transgression*; but by a *continuance*, and *perseverance* in the Power of the *holy Ghost*, coming to see *the end* of *Sin*, and finishing of *Transgression*, the Apostles did see the end of all the figures (in that they saw him in whom was no shadow or variableness) which were *Types* and *Shadows* of the *Spirit* and *its Operations*, *Col.* 2. 17. *Jam.* 1. 17. which *Shadows* and *Figures*, came in since the *Commencement of Sin* and *Transgression*; the *which* being *finished* in them, they then could not give that *in precept*, nor (can any Prudent Man affirm) put that *in practise*, which was but a *Shadow* of the Substance, *typifying* the Substance forth, before *it came*; nay, nor in any wise *exhort* People thereunto, seeing, instead of helping men *onwards* into *the Life* of the *Spirit*, by giving up all into *the Spirit*; it might put them *back* so far *from the Spirit*, that in the *last manifestation of the Spirit*, he might say as he did in the case of Circumcision; *If ye go down into the External Elements, the hidden Power shall profit you nothing at all*, Gal. 5. 2. *

* Acts 16. 3. *Yet mark*, Paul *circumcised since the Gospel Dispensation*; *read* Gal. 6. v. 15.

Object. But whereas it's by some queried, *Whether then was it a Will-worship in the Disciples, their causing some to go down into the Water as they did?*

Answ. I say not that it was *a Will-worship*, as a thing either *invented of themselves*, or *wilfully practised by themselves*; but rather do believe, that it was their *perswasion* (for a time) that *answered the Mind of God*; and so did the thing *in fear*, as *Moses* did the like in the *Offerings* under the *Dispensition* that he stood, which as I have said, were called Everlasting Statutes, and so according to the *fear* and *sincerity of their hearts*,

found

275 found acceptance at the hands of God, seeing God could not require *more* from them *than he gave them to understand of himself*; which argues, *not* that when he *gave* more of the *holy Ghost* than at *first was given*, and lead *through* the *Work of it*, that *then* they should *resist* the *more glorious manifestation*, or say, *we will never go up thither* to depart *from this*. Neither doth it prove, that the *Elements* or *external Dippings*, or *Washings*, are the *Door* or *Gate* leading into the *Spirit*, for Christ saith, **I am the Door**, *John.* 10. 7. *whose Baptism was* and *is* of the *holy Ghost* and *of Fire*, who neither ever did, nor now doth *Baptize* with the *external Element of Water*.

2. It was *possible* that the *Apostles* might *Baptize* certain with *Water outward*, after they had the *full manifestation* of *the Spirit's Baptism inward*; though not *by commandment*, but *by permission*, 1 Cor. 7. 6. As Paul ministred *certain things*, who *circumcised Timothy*, which was contrary to the *Gospel Dispensation*, Acts. 16. 3. And also *after* he had *received* the *holy Ghost himself*, by which he was made a Minister of the Gospel; and yet *this* is not an argument, that now the *outward water* stands still as *an Ordinance* in force, seeing the *vaile* is *broken*, and *breaking open*, which hindered *the Sight*, *Knowledge*, and *Understanding* of what *was* and *is* **within it**, before whose eye yet the vaile standeth. Yet I say, since the *Door* of the *everlasting Fountain* is *set* and *setting open*, in which the **Everlasting Ordinance** is to be *truly administred*; as on the one hand I say, here *is Water*, what *hindereth now* that ye should not *be Baptized* as well as us? So on the other hand I say, if you *tye your selves* to the *strength of the Water*, into which *you are dived*, and will not *leave that* as an *insufficient thing* for your *Souls cleansing*, and come to the *other* which is *alsufficient* to *perfect the work*; the *Evil* will be *yours*, and remember that you were *once told* by the Spirit of the Lord through this poor contemptible earthen *Vessel*, the burthen of the *Evil* will also *one day* be *yours*, when you shall know that all *outward things* cannot, nor *ever could* remove the *least part* of *a Burthen* from *you*; wherefore *ponder these things* maturely and wisely in all sobriety *in your own hearts*, and if you never *outwardly* answer me; Yet *answer God* in your own *Consciences*, when ye are alone *in your most* secret *Retirements*.

Now I come to speak of the *Opinions* of *divers* concerning

the

the **Lord's Supper**, which they hold forth from the Scriptures, *Mat.* 26. 26, 27, 28. *Mark* 14. 22. *Luke.* 22. 19, 20. *Take, eat*, **this is my Body**; *and drink* ye *all of it, for* **this is my Blood of the new Testament**, *this do in remembrance of me*. And 1 Cor. 11. 26. *For as often as ye eat* **this Bread** *and drink* **this Cup**, *ye do shew the* **Lord's Death** *till he come*.

Concerning which I certainly say, a most *mean capacity* might fully know, that for the *practice* of the thing which *this day* (by Professors and Prophane) is called the *Lord's Supper*, there is not found (in any of these or other Scriptures) an expres Commandement of the Lord Christ, which reached further than the then present time, who only said, *do this*, which related to the time that was *then present*; not saying, ye shall *do this*, or the like of this, which would have spoken of or related to time that *was to come*; and therefore the Apostle imposed it not as a constringent *Precept* on the People (as an **Everlasting Ordinance** throughout *all Generations*) requiring what they *practised*, though *Randal Roper* treats very earnest for it in his Book, *pages* 9, 12, &c. as divers in an *Imagination* do *feed* upon *it* at certain *times* and *seasons* which are appointed for that *purpose*, touching which I have the following Words to express, that all tender people may understand the plainnesse of the Matter.

1. The **Bread** and **Wine** must be *the* **real Body** and **Blood of Christ** it self. 2. Or, but a **Figure** and **Shadow** of the *real Body* and *Blood* of *Christ*.

1. Now by whom the first is concluded, that is to say, the **Bread** and **Wine is the real Body** and **Blood of Christ**, of them I could ask, How became you *as God*, to *convert* and *change* an *earthly Creature* into an *Eternal Heavenly Substance*? Or by what *Power* became you *Creators* of *a God* or *Gods* to your *selves* in your own *Wills*, and *Pleasures*; and afterwards to eat *the God* of your creating, to satisfie the Lusts of your *Opinions* and *Fancies*? Which, though *Randal Roper* saith in one place of his Book, page 9. line 18. *that it is not transubstantiate*, and so goes on speaking of his faith in the Creatures, *viz. Bread* and *Wine*, which he calls *the Ordinance*, &c. but yet to shew himself as an Oppoſer of the Spirit of the Lord in me, by

 which

which the Words in my former Paper were given forth; Whereas I spake of our partaking of the *real Body* which was not *a Shadow*, but the *Substance it self*, and he pleading for the *Shadow* in *contradiction* of me holding forth *the Substance*; writeth in this wise, in pag. 9. line 32, 33. to say, *That shall perish, to wit, the Body of Christ and the Blood of Christ, is Blasphemy*: so that either the man hath *lost* his *aime* in shooting against *me*, and so *shoots at* what he knowes not; or else *bends his Bow* against *himself*, and makes his *own Breast* the open mark of his *own Arrow*; since it appears that by his *own Words* positively denying *Transubstantiation*, and his absolute intent pleading against my holding forth the *real Body* and *Blood of Christ*, must in *true honesty* confess that he hath *shot* against *himself*, or else hath *aimed at* what he knowes not himself; and therefore I esteem it *expedient* that he should rather *learn in silence* to know his *own Spirit*, then in *a Zeal* without Knowledge hastily *miscal* and *upbraid any person* of *Sobriety* and *Honesty*, as he hath abusively *miscalled me*, and the Lord of Righteousness well knoweth it; but my Spirit is of the nature of *forgiveness*, in which I say, *Father of Heaven and Earth, if it be thy pleasure remit him.*

II. Where the external Bread and Wine is *understood* and *known* to be but *a Shadow* of the *Substance*, and not the *Substance it self*, there it cannot be *spiritually*, nay, nor *rationally believed that* the *shadow* is the *Everlasting Ordinance* to be partaked of, nor that which the Lord Christ said was *his Body* and *Blood*, which is the *substance* of the ordinance: And therefore, as many as say, or will confess that they esteem not the *Bread* and *Wine* as the *real Body* and *Blood of Christ*, but receive it, *believing* that in the *use of it*, and whilst they *eat* and *drink it*, they do partake of the *real Body* and *Blood by Faith*, whereby it becomes unto them *a living Ordinance*, and *no otherwise*; to such I am desirous to reply, saying, upon *due consideration* of the *matter*, you cannot but *see* that you put a *certain confidence* in the *dead Creatures*, so as to be *Ministers* of *Life* to your *dead Souls*, which stands but in the *imaginary* and *deceivable part*; for either the *Souls Life* must be *in God*, and *God only*, or else not at all *in him*; and where it stands and dwels *in him only*, it goes not

out

out *of him* for a *Shadow* to feed upon, because his *own Life* is to *that Soul* **Faith, Hope,** and a **perfect ground of Trust**; yea it's *Bread, Wine, fatted Veniſon, Figs, Pomegrannets*, and the *choiſeſt cluſters* of the *Vineyard*; and it's *all, and fulneſſe* for *ever* and *ever*.

So I may briefly ſum up the matter thus.

1. Becauſe neither *Chriſt* nor the *Apoſtles* commanded the cuſtomary uſe of *Bread* and *Wine*, under the uſual and formal denomination of *a Sacrament* or *Ordinance*, ſo to be obſerved and kept (as in the cuſtom is practiſed both by Profeſſors and Prophane) as a future *Ordinance* **everlaſtingly to be kept** throughout *all Generations*.

2. Becauſe it's impoſſible for *created* and *corruptible Man*, to create an *incorruptible* and *uncreated Life* and *Subſtance* of *that* which is *created*, or is not already *created by God* the Eternal Subſtance.

3. Becauſe *a Shadow* is not **the Subſtance it ſelf.**

4. Becauſe *Man's Soul* cannot poſſibly *be fed* and *nouriſhed* unto *Life* by *Shadowes*, but only by an **Everlaſting Subſtance.**

5. And becauſe the *external Bread* and *Wine* are *created things* of God, and (as cuſtomarily uſed) but a *Shadow* and not the *Subſtance* it ſelf. I therefore conclude (even in the Knowledge and Counſel of God) that it is but either *in the time of the Night*, or but *in the ſhadows of the Morning* under the Clouds of the Evening (this day) *profeſſed* and *practiced* as an *Everlaſting Ordinance*, to continue to the *End of all Generations*, according to the Opinion of R. R. intimated in his Book, pages 22, 23.

But now my *beloved Friends*, ſince the *day* is breaking, and the *ſhadows* are fleeing away; **turn, turn** and be ye like unto *Roes* or *Young Harts* upon the Mountains of *Bethel*, Cant. 2. 17. For, why ſhall the *Shadowes* of the *gloomy evening* detain you from *the Sun of the Morning*? Or, why ſhall *a Figure* be as in the *place* of *your Foundation*? Seeing *the Spirit* is the only Salvation: **Ariſe, Ariſe** you *panting Souls*, and *Breathers* for the *Life of God*; **Ariſe, ariſe** and **come away**, ſeeing *he calls* and *cryes*, **come away my beloved**; for I am *departed* from the

 Tombs,

Tombs, *Monuments* and *Shadows*, which ſtand in the *whole Earth*, though *time* was that I walked *amongſt you*, whilſt you were *groping* for the *door* at *midnight*, and when you were *travelling* under the *Clouds* of the *Evening*; yea, and there was a time when I *followed* you, whilſt you were *walking* in the *ſhadows* of the *Morning*, which was a ſeaſon of *refreſhment* unto you, and loe my *end* was to take *you* with *me*, but *ye* would not, and therefore I *paſſed by you*, and you *ſaw me not*; ſo that now your *Shadows* which were [once] *your refreſhments*, are become as the *black Bands of the Night Clouds* about you; yet becauſe of my *mercies*, I am *calling*, and in the remembrance of my *compaſſions* I am *crying*, **Ariſe, come away**, for yet the **Day-Star** attendeth to *break forth* before you; behold I am the **Love** of *your labours*, the **Fruit** which you *travail for*, the **Life** which you *mourn after*, the **Beloved** that can *fill you*, *over-power*, and *raviſh you* with the *ſweetneſs* of *my peace* and *joy*, which is *endleſs* and never *waſting*, which is *fullneſſe* and everlaſtingly *encreaſing*. Come **Drink, drink** abundantly *my beloved*, for I am *opening my Bottels* unto you, and *eat* ye *hungry ones*, for I am *ſpreading my Table* before you, which is a better *Table* than *that* which you taſted of in the *Wilderneſs*, whilſt a *Cry* was in the Land, and *Mourning* in every Habitation; though I bleſſed *that appearance* unto you, whilſt you *bound me not*, but alſo *bleſſed me* in that I ſet you free out of *Egypt*, and brought you into the *Deſarts* of the *ſhady Trees*; but when you ſought to *bind me* to your *apprehenſions*, who *looſed you* from the *apprehenſions* of *your Oppreſſors*, you then became *Oppreſſors of me*, even through your making *the tranſitory Shadows* of the *Subſtance*, an *Everlaſting Law*, of *my Service*, which I never required of you, which thing became a *burthen* unto me; But that you might not always *grieve me*, but become *a ſeed* of my *Souls Love*, and delight unto me, I remembred my *Covenant*, to write my *everlaſting Law* in the *Inviſible part*, that I created, that as *God* in the Spirit I might be for ever *obeyed* and *worſhiped*.

Now therefore *Friends*, with the aſſiſtance of God's holy Spirit, I am come to ſpeak a little of the **Myſtery of Baptiſm** and the **Lord's Supper**, ſhewing, what they are to the Spiritual Mind, in the moſt everlaſting and ſubſtantial part.

For-

Forasmuch as *the Soul of Man* is that *degenerate Plant*, of which the Lord said, *I planted thee a noble Vine, wholly a right seed; how then art thou turned into the degenerate Plant of a strange Vine unto me?* Jer. 2.21. And seeing it is not the *Body* that requires *the dipping* in order to the *sanctifying* of the *Soul*, but it's *the Soul* [onely] that needs *the washing and cleansing*. GOD therefore in *his Wisdom*, that the deep *Mysteries* of the wayes of his *Mercies*, might be *revealed* and made *manifest*, hath prepared for the *invisible* and *immortal poor soul* of man, an *invisible* and *everlasting Fountain* for the Soul of Man to bathe and to wash in, which according to the Prophets words, *Zech.* 13. 1. is (in this day) opened unto many, and opening unto many more, whence issues the great Rivers which spiritually are called *Jordan*, *Ænon*, and *Nilus*, which overflow the Grounds of the *Valleys* and *Low Lands*; and so *Baptizeth* them throughly, which is the true and everlasting *Ordinance* of the *Baptism* of our *Lord Jesus*; even the *Baptism* with this pure washing and cleansing *Water* of him the *Fuller*, who so fits as *to baptize* in these his *everlasting Rivers* of sanctifying *Water*, and in this *Furnace* of his *purifying fire* as a *Refiner*, Mal. 3.2,3. bringing forth his *gold* perfectly *tryed*; through which work, or administration of the mistery of the *everlasting Ordinance*, we have knowledge both of the *glory* of the *Law-giver*, and of the *glory* of the *face* of his *Law & Ordinances* given forth, dispensed & ordained of him; the which **everlasting Ordinances** were constituted of the wisest *Eternal power*, lastly to effect *that* which all outward *Ordinances* could not do; which is to say, *to take* **away sins** and **iniquities**, which is the thing that the former could not do; and this as the most *new*, *living*, and *everlasting* **Baptism**, is to endure and continue throughout all Generations; because it is of the Spirit or eternal *Rivers* which can never change, but endure for ever and ever; in which stands the *all-sufficiency* of power to work, compleat, and perfect that *in man*; and man in that *righteousness* of God which the *external Baptism* is altogether insufficient to do.

And therefore to this **Due thing** which is *onely needful* and *necessary* for man's *Salvation*, the *yearnings* of my *Soul* are, that all may be *truly gathered*; that after each mans desiring, they may

may not at last lye down in the *sparks* of their own *kindling*, and *waters* of their own *finding*; or dwell in the *Cisterns* of their own *hewing*, which will hold no waters (of the living Substance at all.)

But now if any Soul puts the thing to question, saying, *it's true I have been for many years* a thirster *after God*; *I have followed him as I thought, through divers* Dispensations, *until at last I also passed under the* Administration *of* Water-Baptism, *hoping some time to see the* end *of that which oppressed my soul, and weighed down my tender spirit*; *but though I travelled over* Mountains, *my dayes were* wearisomness, *and though I wandred in* Desarts, *my time hath been* tiresomness; *so that when I thought of* living, *my Cogitations were composed of* grief *and* trouble; *and when I thought of* dying, *my heart was full of* horror; *so that every thing was suffering, and a burthen of continual* disquiet; *and the day is not changed now, even because of* my sins; *yea, the number of my* numberless transgressions; *which, though I went down into the* Water, *I came* up *as unclean as before*; *for the* Water *cleansed not my* Body, *and much less* sanctified *my* Soul; *and this my experience is greater and of more concernment than any man's fleshly notion, which men may feed* fancies *withal*; *and a light head and a merry heart may bear empty shews, and light things in their breasts,* **but a wounded Conscience who can bear?** Prov. 18. 14.

Therefore, *since I beleive that because* Sin *stands* in my Soul, *both* Guilt *and* Condemnation *stands* in my Conscience; *and seeing God* first *created the Soul* **without Sin**; *surely with him, there cannot be but* a way *to new create, and save Man* **from Sin**; *the which work* of Mercy, *cannot but bring a final End unto* man's Misery. This therefore is the Question.

Quest.

What is this way of Salvation, **Baptizing, Washing, Cleansing, Burning,** and **Purifying man's Soul from Sin?** *Signifie to me, what the* Water *is*, and *how my Soul may be* Bathed, Washed, Sanctified, and *purely* Purged **from Sin** *by it*?

Answer.

Answer.

Though *the way of Salvation*, and *the baptizing Water*, the *Refiners Fire*, the *Body and Blood of Christ*, the *Anchor of Hope*, the *Rock of Faith*, the *Mercy and Love of God*, are *divers* in the *Denomination*, whereby the excellency of his Wisdom is revealed, through his Spirit's *Diversities* of *Operations*, in and upon man, for the perfecting of *his Soul*, in the Life of *Righteousness*; yet in the *substance*, it's all but *one*; and therefore, as that **One** is needful, and **only needful** in order to *man's Salvation*; I make mention of this *holy Way*, and *spiritual Cleansing*, according to the Words of our Lord *Christ Jesus*, who said, *I am* **the Way**, *the* **Truth**, and *the* **Life**, John 14. 6. of which, that his Disciples might have a real, true and living Knowledge, he testified unto them, what he was, in plainer Terms, giving them to understand how, and in what manner he was the Way to Life; expressing it in this wise; *I am* **the Light** *of the World*; *he that believeth in me, shall not abide in* Darkness, *but shall have the* Light *of Life*, John 8. 12. Of whom also *John Baptist* bare his Testimony, who witnessed him to be *the true Light, that enlightneth all mankind coming into the World*, John 1. 9. And indeed, it could not be less, seeing *that God is Light*, and *in him is no Darkness at all*, 1 John 1. 5. And seeing, that the *Spirit* of the *Eternal Father*, was put upon him, Isa. 42. 1. Yea, the *fulness of the God-head*, (which is the *Way*, the *Life*, the *Light*, and *Everlasting Salvation* it self) dwelt *in him bodily*, Col. 2. 9. who in the eternal Counsel of the Father, hath shed abroad something of his saving Spirit of *Light* into *every Heart*, that in the fulness of time, the prophecy of the Prophet might be fulfilled, that was written, speaking of this *Saviour*, *Way*, *Truth*, and *Life*, *who was given for* a **Covenant** *of the People*, *and for* a **Light** *of the Gentiles*, *that he might be* **the Salvation** *of God to the ends of the Earth*, Isa. 42. 6. & 49. 8. Therefore, known be it unto all *Enquirers* after the everlasting *Way* of the Lord's Salvation; none other do I hold forth (unto them) to be the *saving Path* of God, the *cleansing Water* of the Foun-

tain

283 tain of God, and the *refining Fire* of the Furnace of God; but that measure and proportion of the Spirit of the Lord Jesus, which as *a Light* is given *into their Souls*, in the *free Love* and Grace of God, to save their Souls; and I affirm, that is the very *proportion* and *measure of God* **in every Soul**, which as a burning *Candle* gives *a Light* **Within**, *searching* the dark corners of the Heart, and *trying* the Reins of the Sons of men; even all whose Consciences are not yet seared as with a hot Iron, in whom this *Light* is utterly put *out*, so as it henceforth may never give *Life*; who thereby are sealed unto *everlasting Condemnation*; and in such the Darkness is exceeding great, according to Christs Words, *Mat.* 6. 23. Of which State I stand not now to insist.

But since I am speaking to *your Conditions*, in whom there are *Breathings* and *Pantings* after God; I would that you should all take cognizance of that *measure* of the *Spirit* of the Lord, which is given *into your Soules*; seeing it's so plainly and clearly *distinguishable* from every *other Spirit*; that is to say, Being *of God*, is of the *Nature of God*, and therefore makes manifest every *Work*, *Word*, and *Thought* which is contrary to the *Righteousness of God*, which another Spirit cannot do: Whereby *God* is known to be *greater* than the *Devil* and *Infernal Spirit*, which thing you may all discern in your selves.

Well, have you *proved* the many things already mentioned? Have you *travelled*, and are still *tired*? Have you *dived* into the *Water*, and yet still do remain as drowned in *Corruption*? Have you sought *Peace* by the Works which you could Work, and yet do remain as *tossed* by the *Waves* of the *sorest Fears* and *Doubtings*? and can you *believe* that there is *a way* of *Redemption*, though *the way* is not to you *a way*, seeing you have not entered into the *way*? And if the *Experiences* of all your *own Works* and *Actions* have thus far failed you, **Come**, **Come** now a little and *prove the Work* of *another*, who can *work for*, and *in you*, that which you can neither *work for*, nor *in your selves*.

What shall I say? Your Souls are the *sinful Subjects*, you know it, and that *outward Water* cannot, but that a *Spirit* must

must sanctifie them; I would that you should also *believe* and *know*: Come therefore to *this* One, and not to *another* besides *this* One (viz.) the *appearance of its self* in your selves; Seeing the Apostle witnessed, *that that which may be known of God, is manifest* in you, *Rom.* 1. 9. which is as *impossible*, that at *any time*, at *any place*, in *any thing*, or *any case*, it should *ever deceive you*, as it is for *God* to change from his Nature of *Holiness*, and become a *corruptible thing*: And therefore, because he hath *visited you* with *his Grace*, in giving you *a measure of his Spirit* (which in its nature is Innocent, Pure, and Holy) which *never did*, nor *ever could* in *your selves*, consent unto a thing that's *Unrighteous*, or contrary to its Nature (which in your own Consciences (in Gods sight) you cannot well say other wayes) the ground-work is sure, and the Foundation will be found to be certain, as you come to build upon it.

Now therefore, as *this measure* is clearly opened *in you*, knowing it to be *burnings* against *Unrighteousness* (as the Lord God is an everlasting consuming Fire against the Ungodly) you hitherto having known your Souls to be as *Bodies* composed *of Sin*, and the best of your *Robes* to be but the *menstruous Rags* of your *own Righteousness* (the which Body thus arayed, could talk of the Scriptures, which point out this Light (which is the Spirit of judgment, and of burning) but by *its Words*, nor by *its Works*, could ever aray *its self* with the *royal Righteousness* of the *Spirit*.) Now, therefore ought you to *draw near*, and stand a little *still* to be striped of all your *Raynents*, by *this Spirit*, that as *naked Bodies*, you may be cast by the *flame*, into its own *fiery* and *fierce burnings*: Yea, stand a *little*, and let this *searching Spirit* of the *Light of Jesus*, the *Lamb of God*, come over your *Minds*, and seize upon your *Thoughts* in the Righteousness of its Judgments, and then you shall know: This is *Jordan* the great, and *Aenon* the Baptizing River: yea, and *Nilus*, the overflower of the Banks, which will not cease *rowling and tumbling you* in their *Streams*, until the *currents of Judgment* have passed over you, and utterly slain *that Body*, which in the *unrighteous Nature*, is alive in you; and then, even then, when *that Body* is utterly *destroyed*; which is as a sowing of the old, in a

285

deep Grave of Oblivion) a *new* shall *arise*, and a *fresh branch* shall spring up, and the *Resurrection* from the Dead shall be *witnessed*, and he that *kills* will then be perfectly *known*, because he makes *alive*, that he may be *gloriously known*; and then may I ask of you, When the *Old man* is *crucified* and *slain* with all his Affections, and singular *Lusts*, and the *babe Jesus* (the *Life* and *Resurrection* from the Dead) is formed *in you*; and when *his Life* is brought *forth* unto the shining of the Brightness of the *Day*, and you no more *in your selves*, but he altogether, is of God *a Saviour* for you *in your selves*; where then shall your *Sins* be? and how then shall your *Sorrows* be? yea, when there is not *a Body*, nor *Womb of a Body* to conceive *Sin*; but when the *whole* shall be the *Lord's*, and the *Lambs*, how shall *that* be brought to a *birth*, where *a Seed* enters not, nor hath *a Womb* to *conceive* nor bring forth?

Let therefore, *these Rivers* **run** and **stop** them *not*, that with *these Waters* you may be *thorowly washed*: For loe, though *their Streams* are as currents *of Fire*, and *dreadful burnings*, which melt the *Rocks* before them, and *convert* all the *Adamantine Mountaines* and *Hills* of hardness, into a *dissolvedness in you*, yet to *your Souls* that delight *in their burnings*, and *love* the *appearance* of their *Judgments* (in that you would be as God is, *void of Sin*, *pure*, *holy*, and full of *Righteousness*) that in Truth you might *glorifie him*, and have everlasting heavenly *Joy* in the Lord your God; to you *their Floods* are as Seas of *sweet Wines*, which have descended from the *Mountain* of God's Holiness; and as the *Bathings* of Rivers of *Oyl* of your *bodies* of hardness, and *Joynts* of *stifness*; **Come** run therefore ye **Breathers**, and *hast*, *hast* hither ye **Thirsters** to these *Waters*, and Plunge your selves *ye* **panting Ones**, into the *Deeps thereof*; for behold, here are *Places for you* to wade *in pleasures*, and *roome* for you to *swim in Solaces*; in the *Storms*, here is *an Ark* for your Salvation, and in *the Fire*, an *Habitation* of *Preservation*. Yea verily, verily, this (in the Spirit and Name of the Lord) I say unto you, here is the **Substance** of all your *seekings*, which can perfect that *in you*, which all things *without you* can never *compleat you in*; this is the **Spirit** which first *Baptizeth* into the *Judgment*, that as men in the *Flesh*, you

may

may be *judged*; that next it may *baptize you* into a *justification* with God in the *Spirit*, and so plunge you in the *Seas* and *Oceans* of *everlasting blessedness*; and into the *Supper* of the *Lord Jesus*, whose *body* and *blood* will nourish you unto *Life eternal*; so that, whereas the *baptising* is a *burying* in the figure, in the like manner it is a *burying of death unto death*; and of *sin* in the *grave* of perpetual *forgetfulness*, by the living eternal *substance*; and then after the *death* of the *old*, baptizeth the *Life* of the *new* into *Life*, first having stripped off all the *vitious ruyments*; next *cloathes*, *decks*, and *attires*, with all the *heavenly robes* and *ornaments of meekness*, *mercy*, *patience*, *purity*, *truth*, *temperance*, *humbleness*, *chastity*, *charity*, and all other *virtues* which make the Life a *blessedness*; and in *this Baptism* the Soul becomes *plunged* into the *belly* of the *great Deeps*, where the *joyes* of *Life* abound, amidst the *noyses* of the *Waters*, which roar out the Halelujahs of the *Most High*, and the *clappings* of the *hands* of the *Floods*, which sound out *everlasting Praises* of the most *holy King*, who is blessed for *ever* and *ever*. Which puts a *period* to all the *pangs*, and makes the *sighings* fly *swiftly away*.

So now in the *Light* of God you may see that as *your minds* at all times, and in all places stand continually *stayed*, in and under the sence of this *spiritual Light*, as you have a feeling thereof in *your selves*, you must be thereby continual *feeders* on the *substance* in your selves, and thus the *Cup of Salvation* being *handed* unto you, you *drink* of the *fulness*, and of the *sweetness* thereof, as it's manifest unto you; and hereby you knowing the Lord's true and heavenly *Table*, and seeing it spread in the *heavenly* place, and coming to know that it is an *Immortal* substance which deceives not the soul, as it can be deceived by that which the *body* can *touch* and *taste*: and thus your souls really *eating*, and really *drinking* of the *Spirit* of *Eternal Life*, cannot but by it be nourished unto everlasting *Life*; and then you cannot but see the *end* of the *Shadows*, which were altogether *weak* and *insufficient* for the administring of *Life*. And again, knowing the reallity of this Spirit of *Life* in your selves, cannot so much belye the Spirit as (wrongfully) to call the *Spirit* a *Fancy*, or *Fiction*, or hence forth so much undervalue it, as ever in any succeeding day to exchange it for a *shew* or *gaden*.

 And

And now to *sum* up the matter, this I say; No man can judge *aright* of *this* which he is not *experienced* or *entered* into; though I and we all in the *Light* can *judge* of that which we have *experienced* and *passed thorow*, being led from it by *this* which is the *end* of all *shadows* that went before it, which no man can *speak* aright *of*, but the *same* that hath the self *same experience* of it; and therefore, to such as lift up their voices against it, *God's Spirit* (in my Soul) expresly speaketh; you either wilfully resist a small appearance, or else speak the things you neither *know* nor *understand*. For which cause, a **Warning**, a **Warning**, a **Warning** to *all People*, least at any time any should grieve the *Spirit* of the *most high God*, and (in the fulness of the dispensation of time) bear the weight of his *Judgements* for the same.

And yet I would have all know, that though I cannot put a sufficient *value* upon *the Spirit* and *its* **Baptism**, and **Table**; so I put not an *under-value* on that which once had a time of *service*; but as a *Type* and *Shadow*, had its *determination* by the coming in of the *Substance*; not as if it was in no wise come in, in the time of *Moses*, but as not so fully come in then as it was in the time of the *Prophets*; not in the *Prophets* so fully as in the time of *John Baptist*; nor in *John Baptist's* time so fully, as it was in the *fulness* of the *manifestation of Jesus*, in *John*, in the time of *his appearing* to him in *Patmos*; which *ended* all *Figures* and *Ghesses* that shewed the glories of Faces, being *face* to *face* in the *glory* of *glories*, in whom doubtless God was *all* in *all*; but this saying who can read it? but he who in the kingdom (where visibles serve not to feed the soul) hath his fellowship and union with the *Father* and with the *Son*, but it may be the weaker cannot.

Yet a few words remain in my heart to utter forth unto you, touching the holy Scriptures of Truth, to clear us of the general *aspersions* and *slanders* which by the unbridled *tongues* of certain *misunderstanding hearts* are cast upon *us*.

The Scriptures of Truth we *own*, and *witness*, according to *Peter's Testimony* who avouched on this wise, *The Prophecy came not in old time by the will of Man, but holy men of God spake as they were moved by the* **Holy Ghost**, 2 Pet. 1. 21. the which being

being spoken by the *Spirit*, which uttereth forth *Mysteries* and *Oracles*, the thing spoken is not that which giveth to *understand* the *words* of the *voice*, but the *spirit the speaker* must of necessity give the *understanding* of the *thing* spoken, if ever there be a right *understanding thereof*; and me-thinks every rational Soul might clearly and plainly perceive so open and easie a thing as this is, That the *Scriptures* cannot make a man *understand the Spirit*, except *first* the *Spirit* gives a man an *understanding* of the *Scriptures*, seeing by the Spirit in a *Mystery* they were given forth, according to the Prophets words, *The Prophecy is become unto all as a Book that is sealed, Isa. 29. 11. &c.* And, *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned*, 1 Cor. 2. 14. and therefore not *intelligible* without the *Spirit*. And *vers.* 15. *He that is spiritual judgeth all things, yet he himself is judged of no man*, but without the *Spirit*, judgeth nothing *aright*, but in *righteousness* is judged of the *Spirit* of God, *which*, and only which *Spirit*, gives to *understand* and *judge* all *Causes* in *equity*; but in its *own way* and *words* is not *understood*, but as it self *gives understanding* of its self. And therefore because we set not the *Scriptures* above the *Spirit*, we are in no wise to be blamed, seeing whilst we set the *Spirit* above the *Scriptures*, (we according to the Scriptures) are undoubtedly *justified of God*, in giving the *Spirit* its due authority over all, though in so doing we *undervalue not*, nor *lessen* the *weight of the Scriptures*, in that we confess them to be *pure fruits* of the *holy Spirit*; and as all come into the *Spirit* by which they were *dispensed*, may serve as *Doctrine*, *Instruction*, and of Advantage unto them, *and through Faith*, may make them *wise* unto *Salvation*; but to the faithless and unbelieving (which put not their trust onely in the *Spirit*, which quickeneth and maketh alive, but (as in the flesh) keep their confidence in the Letter which killeth) to such they are not of the like *use* and *benefit*; and therefore under that *death* and *slaughter* they take the *Letter* for the *way* and *rule to Life*, using certain Scriptures to hold forth such an *opinion* which stands in absolute *contradiction* to the mind of the *Spirit*, which in Christ spake saying, *I am* the Way, *the* Truth, *and the* Life, Joh. 14.6.

Who

Who said, *He was the Light of the world*, John 8. 12. And said, when the Spirit of Truth was come, it should lead them into all Truth, John 16. 13. as we know divers which have not the *Scriptures*, nor can read them, have the *Spirit*, and when they are read, they by the *Spirit* do truly and perfectly (according to their measures) *understand them*; as divers there are that can *read the Scriptures*, yet not having *the holy Spirit*, do not *understand them*; certain of whom though walking in *wickedness*, both in *Life* and *conversation*, yet take up the *Scriptures* in certain *confessions* to hold forth their *carnal conceptions* and *opinions* by them; but seeing not any but the *Spiritual* man understandeth the *mind of God*, written forth in the *Scriptures*, I tenderly exhort all, neither to trust their *own apprehensions*, nor any other *mans opinion* concerning the Scriptures, unless themselves are *qualified*, or such as are *qualified* with the *Life of Jesus* in the *Spirit* of the *Father*, having or giving Testimony of the Tree by the *Fruits* in *righteousness*, *power* and *virtue*.

Lastly, this is the sum of all. There is no **Truth**, **Way**, nor **Life**, but **the Spirit of Jesus**, which is an Eternal Light; there is **no Conduct**, besides it, into the *bosom* of the *Father*; *there is no* **Everlasting Ordinance**, but this Eternal **Substance**; There is **no Perfecter but it**, and it can *perfect all* as it did *create all*; and all that yield in *obedience* to *it*, and by *it* come out of *themselves*, *in* and *by its power* and *virtue*, may be made clean without **Spot**, as the **Lamb** is immaculate, and so *live* in it with *God* for *ever* and *ever*.

THE END.